THE METHODIST CHURCH OF NEW ZEALAND
With Compliments
1822-1940.
CENTENNIAL EXHIBITION

METHODIST CAVALCADE

1822 1940

118 Years of Methodism
in New Zealand

ROBERTSON M BEATH PRINT

**Issued to celebrate the
Centennial of the Dominion
of New Zealand.**

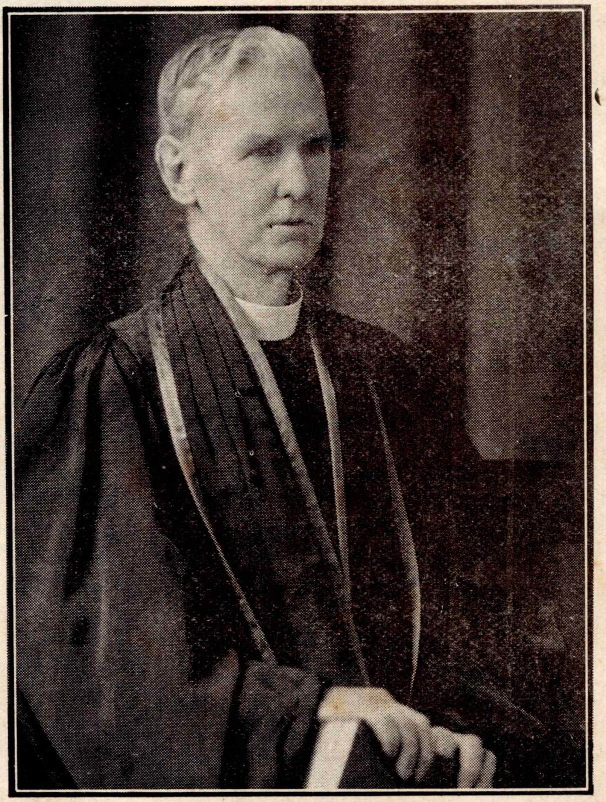
HERITAGE

By the Rev. ANGUS McBEAN (President of the Conference).

THE celebration of the Dominion Centennial reminds us, as New Zealanders, of the incomparable richness of our heritage. The land itself, so bounteous and so beautiful, the prosperity, the peace and happiness, and the sense of safety which we have enjoyed! All this, together with the cordial spirit of unity between Maori and Pakeha, helps us to recognise the unique splendour of our lot, and to be very grateful. We salute the memory of the pioneers and early settlers, and pay tribute to their fine spirit and their courage.

This foreword is written in the very early days of what may prove to be a long and desolating war, and it is difficult to strike the notes of joy and congratulation which would have come so naturally in a less clouded world. Had the Christian Church been more truly Christian in the past, no doubt a better world would have been built, and the heritage of the youth of to-day would have been a yet more splendid one. All the same, we all owe an unpayable debt to the past. We really are debtors, and part of our debt is the obligation to build yet better and more bravely, that we may hand on to those who come after us a world made happier and more glorious by our contribution to it.

But it is more particularly our position as Methodists that we have in mind in sending out this brochure. The Centennial of New Zealand marks the 118th year of the establishment of Methodism in this country, and the Centenary of Methodism in the South Island. The Methodists of the past were quick to enter any open door to preach their redeeming and triumphant Gospel, and to claim any new land for their Lord; and so to the North Island they came in 1822, only eight years after the first missionary, Samuel Marsden. Then, in 1840, Methodist missionaries pioneered the work of the Gospel in the South Island, the first Christian service being conducted in that year by the Rev. James Watkin.



Rev. ANGUS McBEAN.

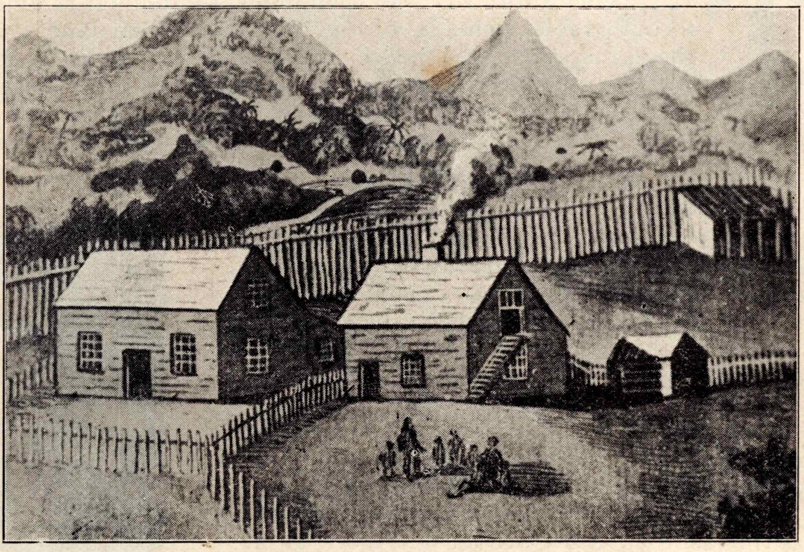
From those early days right down to the present, Methodism has made a splendid contribution to the building of the things which are best in our loved Dominion. With faith and sacrificial devotion, Methodists have worked for the building up of the glorious Kingdom of God. The following pages will tell of what the Church has sought to do through the various branches of its service.

We thank God for a great and fruitful past, but as we pause at this Centennial milestone, we can hear the future calling to us—a future that will be yet more glorious than anything the world has known, if only we go into it with our Lord, and full of Faith and Hope and Love. "The Best is yet to be."

ANGUS McBEAN.

Methodism comes to New Zealand.

With the Centennial, Methodism celebrates one hundred and eighteen years of unbroken witness in New Zealand. It was in the year 1820 that the British Methodist Conference set aside the Rev. Samuel Leigh to undertake missionary work in the Colony, and when, on January 22nd, 1822, Mr. Leigh landed at Bay of Islands, New Zealand Methodism began. After studying the Maori language and customs with the kindly Anglican Missionaries at Bay of Islands, Mr. Leigh explored various possible locations for our Mission. He finally decided upon the Whangaroa district, and there established the first Wesleyan Mission in June, 1823.



"WESLEYDALE," First Mission Station.

In 1822 the Rev. William White had joined the mission staff, and in 1823 the work was further strengthened by the arrival of the Revs. Nathaniel Turner and John Hobbs.

In February, 1827, the Mission was wrecked by Hongi, and for a few months the work was discontinued. However, in October a new start was made at Mangungu, in the Hokianga district, and from this centre several branches were opened at Waima, Newark, etc., before the workers looked further afield for new opportunities.

From the headquarters in Hokianga, the Revs. Wm. Woon, John Whiteley, and James Wallis extended Methodist influence to the West Coast of the North Island. In November, 1834, Mr. Woon conducted Christian services at Kawhia. He was the first European Missionary to preach at Kawhia, although, for three years, native converts had been labouring there. Waingaroa (Raglan) and Te Kopua (Waipa) were next pioneered. Tangiteroria (Northern Wairoa) followed, and then, first by native Missionaries and later by European, the field was extended to Taranaki and Port Nicholson.

Rev. JAMES WATKIN.

In 1839 the Rev. James Buller commenced his work at Kaipara, where Wallis and Whiteley had founded a station in 1837-8; and in June of the same year the Revs. J. H. Bumby and John Hobbs, who were exploring the coast seeking likely places for extension work, conducted the first Christian services among the natives at Port Nicholson (Wellington).

Two Wesleyan Missionaries—the Revs. Samuel Ironside and John Warren—were present at the signing of the Treaty of Waitangi, and all the Maori chiefs who signed the Treaty in Otago were Methodists.

The first Christian Mission in the South Island was founded by the Rev. James Watkin, who landed at Karitane on the 16th May, 1840. Later in the same year, the second South Island station was established by the Rev. Samuel Ironside at Port Underwood, Marlborough. From a common boundary on the Waitaki River, Mr. Watkin extended his influence as far south as Stewart Island, and Mr. Ironside covered the territory northward to Cloudy Bay and Nelson. Unfortunately the Cloudy Bay Mission was shattered as a consequence of the Wairau tragedy.

It is of interest to record that the Otago Settlement Pioneers were welcomed by the Rev. C. Creed, and that Methodists among the Church of England settlers commenced services in Canterbury in 1850.

In the 1860's when the Maori Wars became most intense, there were eighteen Missionaries of the British Wesleyan Church stationed in New Zealand. During the wars, many of these became more occupied with European work amongst the rapidly increasing number of immigrants. In the South Island the lure of gold brought a great increase in population to Otago and the West Coast. The Rev. Isaac Harding, who arrived in Dunedin in 1862, extended Methodist influence to Invercargill and Otago Central, while the Rev. G. S. Harper established the work on the West Coast. A few years later Thames was the scene of the gold rush, and Mr. Harper, at that time Junior Minister of the Auckland Circuit, was sent to the new field, where he used his West Coast experience to good effect.

The divisions which had severed British Methodism made themselves felt in the Colony also. Primitive Methodism was established at New Plymouth in 1844 by the Rev. Robert Ward, the Free Methodist Church commenced in 1860, and the Bible Christian Church in 1877. A movement towards union resulted in the United Methodist Free Churches and the Bible Christians joining with the Wesleyans in 1897, and in 1913 the Primitive Methodist Church joined the Union to create the Methodist Church of New Zealand.

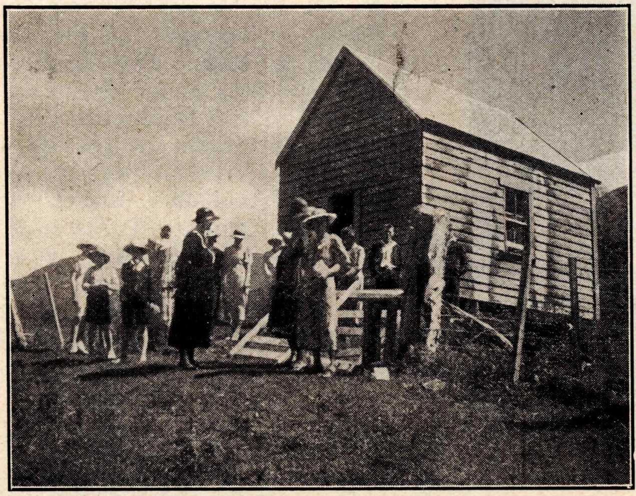
Until 1913 the New Zealand Church was governed from Australia, where the first Australasian Conference was held in 1855. In 1884 and 1897 these Conferences were held in New Zealand. Separation became operative on January 1st, 1913, and since then New Zealand Methodism has controlled its own affairs.

The Centenary of Methodism in New Zealand was fittingly celebrated in 1922, and in 1938 the Bi-Centenary of the evangelical conversion of the Rev. John Wesley was commemorated by the holding of inspirational services throughout the Dominion.

The Methodist Home and Maori Mission and Church Extension Department.

The history of the Home Mission Department is one with that of the whole Church in New Zealand. It was as a Mission that Methodism grew up in the Colony, and over the years missionary activities have been ever maintained within the borders of the Dominion. Departmental activity can be said to have taken its rise in the early 1870's, when the first Auxiliary of the Mission was founded in Auckland. This Auxiliary acted as a Church Extension and Maori Mission Committee, receiving donations within New Zealand and fostering Maori and European Missionary work. Mr. F. L. Prime became Financial Secretary to the Auckland Fund in May, 1872, and on the establishment of one Dominion Fund in 1876, Mr. Prime continued in office as Lay General Treasurer until 1910, when he was succeeded by Mr. J. Veale, who in turn held office until 1932. In 1915 a Ministerial General Treasurer was also appointed, and the Rev. George Bond held this office until his death in 1931.

To minister to the large settlements of Scandinavian immigrants, a Mission was commenced in Hawkes Bay, Upper Wairarapa, and Manawatu in 1875, with the employment of Pastor Neilsen. This work has gradually become absorbed into the general work of the Church in those areas.



A Pioneering Church in the Far North.

DEPARTMENT LEADERSHIP:

The work of the Department was advanced in 1909 by the appointment of the first whole-time General Secretary of Home Mission and Church Extension work. The Rev. T. G. Brooke was the first appointee, and on the retirement of the Rev. Wm. Gittos in 1913, Mr. Brooke took for the time being the additional appointment of Superintendent of the Auckland Maori Mission. The first appointment of a General Superintendent of Maori Missions was made in 1917, when the Rev. T. G.

Hammond was established in Office for a three-year term. On his retirement in 1920, the Rev. A. J. Seamer was appointed; and in 1924, when the Rev. T. G. Brooke retired, the offices of General Secretary of Home Missions and Church Extension and General Superintendent of Maori Missions were amalgamated, Mr. Seamer being appointed General Superintendent of Home and Maori Missions. In 1931 the Rev. G. I. Laurenson was appointed Assistant Superintendent; and in 1939, when Mr. Seamer retired, Mr. Laurenson became General Superintendent, with the Rev. H. J. Odell as Assistant Superintendent.

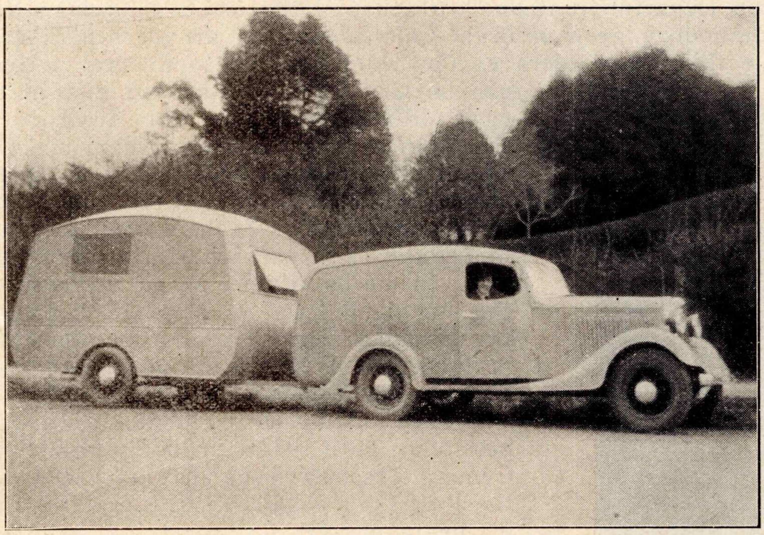
WOMEN WORKERS:

To-day, Women's work is an important section of the work of this department, both in Maori and European activities. Appointed to Kumara Home Mission Station in 1906, Sister Moody Bell was the first woman to labour in European work under the direction of the Home Mission Department. Sister Nellie Hayes and Sister Julia Benjamin, appointed to Taranaki (Hawera) in 1908, were the first Deaconesses in Maori work. To-day, thirteen Deaconesses are engaged in Maori Missions, and two others in European work under the Department.

SISTER ATAWHAI,
First Maori Deaconess, with Bible Class Girls.

LITERATURE ACTIVITIES:

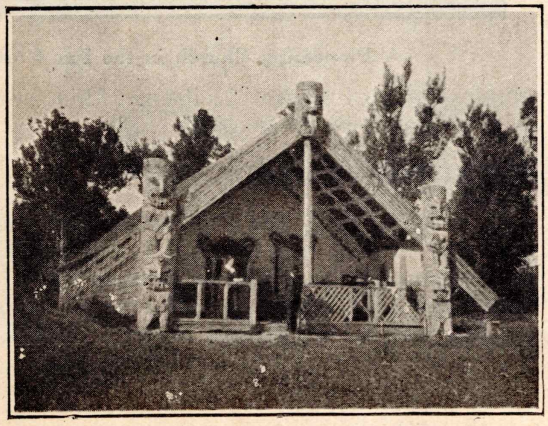
As a section of the Home Mission Department, the Literature and Colporteur Society was founded in 1924. Home Missionary J. H. Edmondson was appointed first Colporteur in 1925, and a book-room was opened in Auckland under the honorary management of Mr. W. Ambury, to serve as a depot for the work. Mr. T. W. Hemer was appointed Business Manager of the Book Room in 1928. The Bookroom now operates under the name of "The Epworth Bookroom (N.Z.)" Since the break caused by the depression, the Colporteur work was re-established in 1937 with the appointment of Sister Rita Snowden as Colporteur, and by means of motor-van and trailer, she carries good books into the highways and byways of the Dominion.



Home Mission Literature Van.

THE AREA OF METHODIST MAORI MISSION ACTIVITIES TO-DAY:

The various activities of the Maori Mission are concentrated chiefly in the North Auckland, Auckland, Waikato, King Country, Taranaki, and Waimarino Districts. Sections of our early Maori Mission work in the South Island are under the oversight of neighbouring European workers. The many activities of the Mission, especially social and educational and medical activities, are aimed at re-building the Mission, which was sadly disorganised during the Maori Wars.



AOTEAROA PA, WAIKATO,
A Maori Mission Centre.

The work of the various sections of the Department has grown until in 1939 the following workers and activities are maintained:—

4 Ordained Maori Ministers.
37 Maori Home Missionaries and honorary Home Missionaries.
38 European Home Missionaries, Probationers, and Supplies in the active work.
54 Circuits receive financial aid from the Fund.
23 Home Mission Stations are also aided.
13 Deaconesses are employed in Maori Mission Work.
2 Deaconesses are employed in Colporteur and Circuit Work under the H.M. Department.

As evidence of the wide and varied interests of the Home Mission Department, it is interesting to note that annual grants from the Home Mission Fund are made to assist in the work of the following:—

Theological College, for training of Maori and European students for the ministry.
Deaconess Institution, for training of women students, Maori and European.
Spiritual Advance Committee, for encouraging evangelistic work in New Zealand.
Church Sites Fund, for purchasing sites for Churches and Parsonages in new areas.
Retiring Funds, for Home Missionaries and Deaconesses.
Pulpit Supplies for invalided Ministers.
Emergency Grants to Circuits and Home Mission Stations.

The total estimated expenditure to be met for 1939-40 is £12,301 2s 10d, a large proportion of this being from voluntary donations.

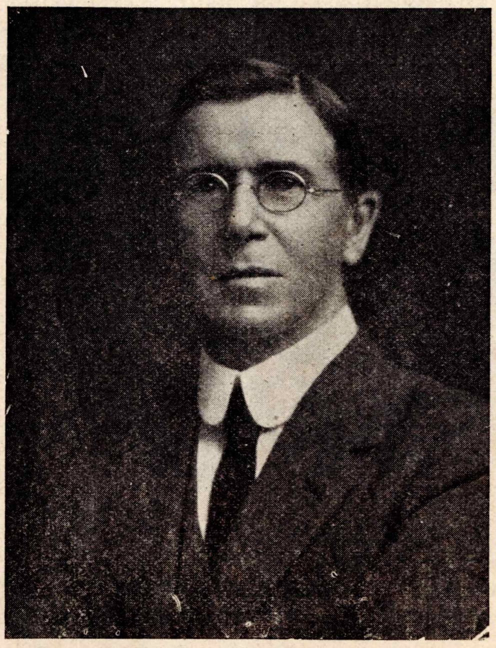
The Home Mission Department has truly become the nerve centre of the New Zealand Church as well as the centre of Missionary enterprise within the Dominion.

THE WOMEN'S MISSIONARY UNION:

The Departments of Home and Overseas Missions are greatly assisted in their work by the Women's Missionary Union—an organisation which celebrated its semi-jubilee in 1939, and now looks back on a record of outstanding service. Besides supporting "Kurahuna," a school for Maori girls in Auckland, the Women's Auxiliaries, through the Union, provide financial resources out of which the salaries of the majority of the Sisters in Home and Overseas work are paid, and medical supplies are purchased for the Solomon Islands field. A gracious touch is added to this generous service in the yearly preparation of Christmas gifts for distribution by the workers on the fields.

Overseas Mission Department.

The pioneer Methodist Missionaries, not only in New Zealand, but also in the Islands of the Pacific, were members of the British Conference. The foundations of Methodist Missionary enterprise in the Pacific Islands were laid in 1822, when the Rev. Walter Lawry landed in Tonga. He was followed in 1826 by the Rev. John Thomas and John Hutchinson. From then the vision began to widen. Fiji, lying at the gate of the dawn, was pioneered by William Cross and David Cargill in 1835, and in the same year the Rev. Peter Turner was appointed to Samoa. Thus was the work established that constituted the challenge to the missionary spirit of the Australian and New Zealand churches.


Rev. JOHN F. GOLDIE, Pioneer Missionary.

For some years after New Zealand Methodism became a separate Connexion she continued her association with the Australian Board of Missions, opening up extensive work in New Britain (German New Guinea) in 1875, Papua (British New Guinea) in 1891, and the British Solomon Islands in 1902.

Dr. George Brown, who, after rendering valuable missionary service in Samoa, opened up the work in New Britain and led the pioneering parties to Papua and the Solomons, was among those who sailed from New Zealand to assist in the work.

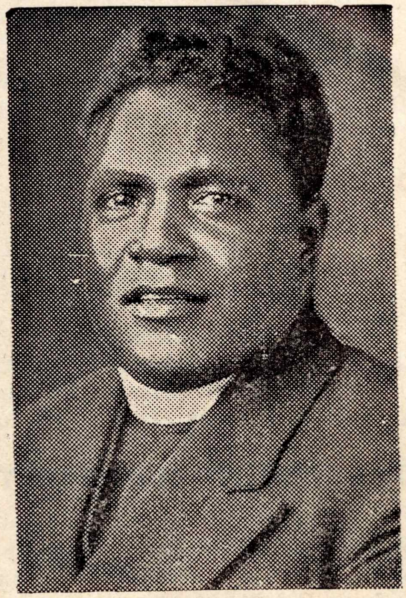
In 1922, the New Zealand Conference assumed full responsibility for the Solomon Islands District. This field had been opened up by two young Missionaries, the Revs. John F. Goldie and S. Ray Rooney, who landed there on May 23rd, 1902. Mr. Goldie was the senior, and is still the Chairman of the District after 37 years of outstanding service.

From its inception, this Overseas Work has been directed into three main channels—evangelistic, educational, and medical.

Evangelism:

To proclaim Christ and to extend the Kingdom of God is the chief Missionary motive. To facilitate this work a native ministry has been trained, and in 1938 the first Solomon Islander—the Rev. Belshazzar Gina—was ordained to the full work of the Ministry. There are 260 Native Catechists and Teachers at present on the staff, and the native church of 16,351 adherents bears eloquent testimony to the faithfulness of their work.

Until the advent of the Missionary, the Solomon Islanders had no written language, but now five dialects have been reduced to writing and portions of the Scripture translated into them, so that the people may now read the Word of God in their own tongue.



Rev. BELSHAZZAR GINA,
First Solomon Islander Ordained to the Ministry.

Education:

Christian Missionaries are the pioneers of education, and in the Solomons the record of achievement in the educational field is noteworthy. Day Schools, numbering 218, staffed by 272 teachers, are catering for the needs of 4,045 scholars. Many students to-day can write and speak fluently in two and often three languages. Every native clerk in the Government Service was trained in the Mission Schools, and the 260 natives who have gone out as Mission Teachers, open schools wherever they are stationed.

By the translation of the Scriptures and by means of a small printing press, duplicators, etc., the Mission is gradually creating a Solomon Islands literature.

Technical, industrial, and agricultural training also figure largely in the educational policy To-day there are native boys using modern wood-working machinery where their fathers used only stone axes; where the fathers sent messages a few miles by conch shell, drum, or smoke signal, the sons often correspond with pen-friends overseas, and not infrequently, by means of a typewriter. Some are even contacting the outer world by means of wireless. The dug-out canoe is still the usual native method of sea-travel, but many of the young men run modern combustion engines on sea and land.

Medical Work:

The tremendous need for medical services in primitive countries has always impressed the missionary, and efforts have constantly been made to relieve the burden of native sickness. Much good work has been done by the missionaries and their wives and by the mission sisters, many of whom were qualified nurses, but the ideal has always been a well equipped and fully staffed medical unit.

SISTER ETHEL McMILLAN AND MOTHERLESS BABIES,
A scene typical of Baby Rescue Work.

Dr. E. G. Sayers, the first Medical Superintendent, rendered some years of outstanding service to the Solomons. Dr. Clifford James was associated with him for three years of that term. The present Superintendent is Dr. A. G. Rutter, M.B., Ch.B., D.T.M. & H. (London), F.R.C.S. (Edinburgh), whose wife acts in an honorary capacity as bacteriologist. There are also two qualified nurses on the hospital staff, and five others in various parts of the district.

The doctor and nurses, beside tending the sick and needy (including numerous lepers), rescuing the babies and caring for the children, train native medical assistants and nurses. After training, these are stationed at strategic points, where small native hospitals have been established.

Five of our native students have been sent by the Government to the Medical School at Suva. Two have already graduated as native medical practitioners.

In these ways the missionary zeal of the New Zealand Church has been expressed in the Solomon Islands field, and the faithful labours of our workers there has been crowned with success.

Educational Organisations.

LOCAL PREACHERS:

It is a characteristic usage of Methodism that provision is made for the laity to share with the ministry in the preaching and pastoral offices of the Church. Throughout the history of the Church the work of the Local Preachers has been of inestimable service to the Cause. New Zealand Methodism is rich in the possession of 756 Local Preachers, who, take, on an average, about 600 services every Sunday. In a voluntary and honorary capacity, these men of God, who labour at their ordinary callings during the week, preach the Word on Sundays to both city and country congregations. In many a scattered country district regular Sunday Services would be impossible were it not for the devoted service of our Local Preachers.

The Dominion Executive of the Local Preachers' Association is located in Christchurch, and actively furthers this branch of Church work.

Correspondence Classes have been organised to enable the younger men to equip themselves mentally and spiritually for their calling. The Book Scheme seeks to encourage the men to read widely, and enables them to procure theological books from England, at half-published rates, and in addition a Local Preachers' Benevolent Fund has been established, and is being gradually built up, out of which needy members are assisted.

THE MINISTRY:

From the ranks of the fully accredited Local Preachers, our separated Ministry is recruited. Candidates, after their spiritual and intellectual qualifications have been established, are given three years' training in the Theological College.

The Training of Methodist Ministers in New Zealand was first catered for at Three Kings, Auckland, where between the years 1876 and 1894, 37 men were trained.

Auckland has remained the location of the Theological College, and the work has been maintained in various establishments. Prince Albert College trained 35 students in the period 1895-1905, and from 1906-1912 the work was carried on in temporary premises in Grafton Road (Pukekawa) and Ponsonby—17 men being trained.

In 1912, through the generosity of the late Mr. A. C. Caughey, the College was located at "Dunholme," Remuera Road, and there the work continued until "Trinity College" was built in Grafton Road. No less than 80 students were trained in "Dunholme."

On February 29th, 1929, Trinity College was dedicated to the work of training Ministers. The new buildings are constructed in brick and Oamaru stone, and provide excellent accommodation, not only for the Divinity Students, but also for a goodly number of hostel men.

Already Trinity has sent out 65 men into the various fields of Church enterprise, and eighteen students are at present being trained in the College.

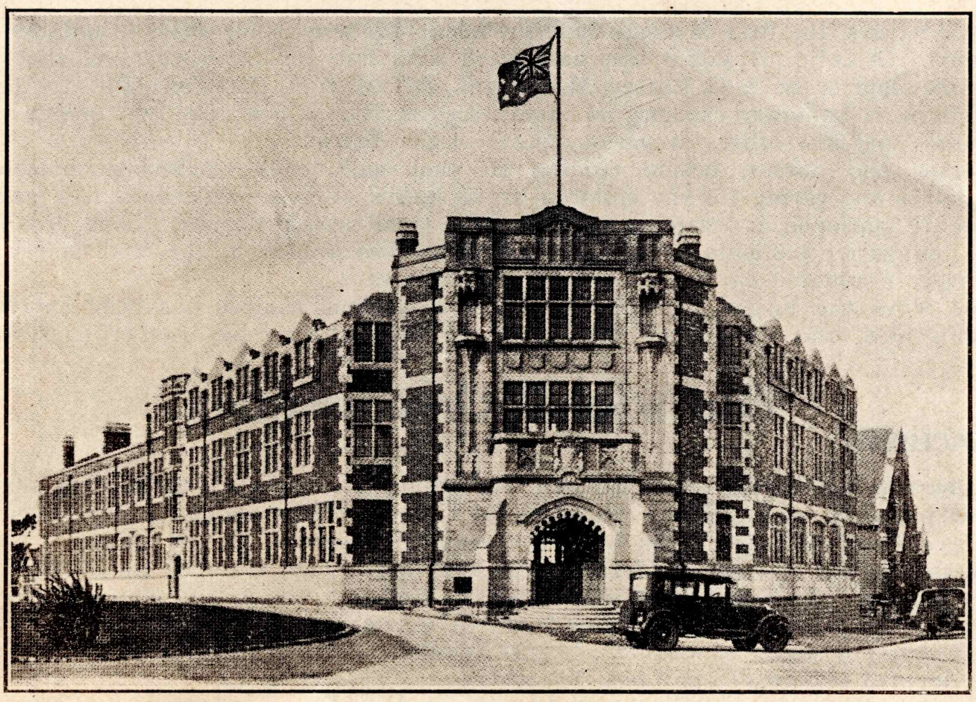
During the years the Church has been ably served by devoted Principals and Tutors. Their names are here recorded:—

Principals:

T. Buddle	1876-82	W. A. Sinclair	1911-12
W. J. Watkin	1882-85	C. H. Garland	1912-18
Alex. Reid	1885-91	G. T. Marshall	1919-20
W. M. Morley	1892-3	C. H. Laws, B.A., D.D.	1920-31
W. J. Williams	1893-96	H. Ranston, M.A., Litt.D.	1931-
J. H. Simmonds	1896-1911		

Tutors:

H. Ranston, M.A., Litt. D.	1922-31	E. W. Hames, M.A.	1939-
W. T. Blight, B.A., B.D.	1931-39		



TRINITY THEOLOGICAL COLLEGE, AUCKLAND.

In the Theological College the students receive instruction in the various sections of theological study and the Greek and Hebrew languages. Practical experience in preaching, Sunday School and Bible Class work and pastoral visitation is provided in connection with the College Church and other Auckland Churches.

Lectures are also given in Child Psychology and English Literature, and regular Elocution Classes are held. Many of the students also take lectures in the University College, and read for academic degrees, while selected students read for London and Australian divinity degrees.

The College has sent fully trained men into every phase of Church service—circuit work, departmental work, overseas missions, youth work, and city missions.

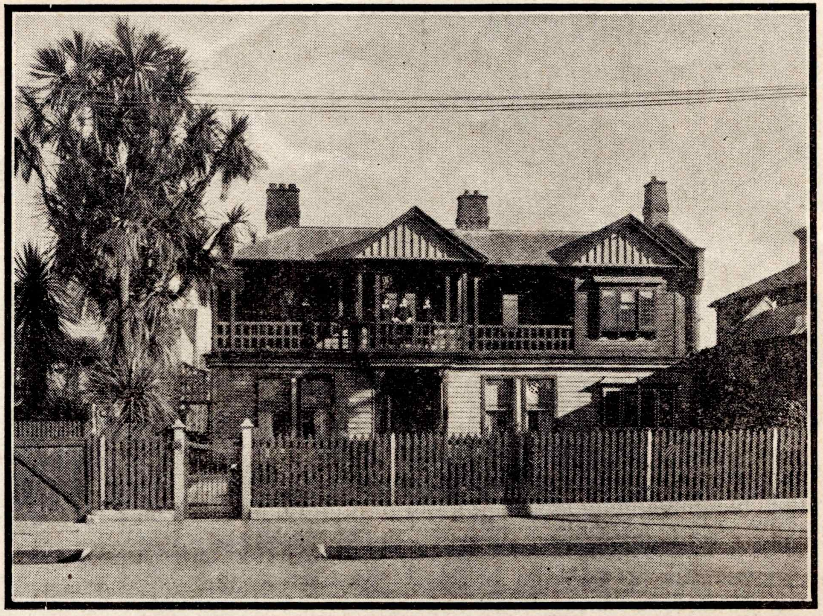
DEACONESSES:

The training of Methodist Deaconesses in New Zealand owes its inception to the vision and enterprise of a few Christchurch laymen who. in the early years of the century, secured a house in St. Asaph Street, and for a time made themselves responsible for its maintenance. Sister Christian Hughes pioneered the work, but after five years returned to England.

In 1908 the Conference took action, and the Home assumed its Connexional character, with Sister Mabel Morley as Superintendent. Associated with her were Sisters Lilian Hicks (Sydenham) and Miriam Dodds (St. Andrews) and three probationers. After five years' splendid service Sister Mabel's health compelled her retirement. Since then the following have held the position of Superintendent:—Sister Grace Crump, Sister Annie Tocker, Sister Ruth Fawcett, Mrs. W. J. Williams, Miss Elsie Sewell, Miss Greig, Mrs. Scott, Miss Daisy Fairweather, Mrs. J. Southern, and Mrs. Neale, who is at present in charge.

The Home now in use in Latimer Square was dedicated and formally opened on June 16th, 1923. It was afterwards substantially enlarged to provide a much needed Hostel for Training College and University Students.

Throughout the years, 33 European and 6 Maori Students have been trained in Methodist Deaconess House. Some have taken a full nursing course after their deaconess training, and others have qualified as Plunket and Maternity Nurses. Many of the Deaconesses have found spheres of Church service among both European and Maori communities, in the Orphanages among the children, in City Missions, and on the Solomon Islands Mission Field. Some are engaged in Circuit work, and others are under the direction of the Home Mission Department and the Women's Missionary Union.



METHODIST DEACONESS HOUSE.

Avenues of service have also been found in such varied activities as the British and Foreign Bible Society, the Society for the Protection of Women and Children, The Young Women's Christian Association, and the Child Welfare Department.

An effort is now being made to incorporate Deaconess House in a School for Christian Workers, the curriculum of which will be planned to provide training for a much wider field of consecrated ministries.

WESLEY COLLEGE:

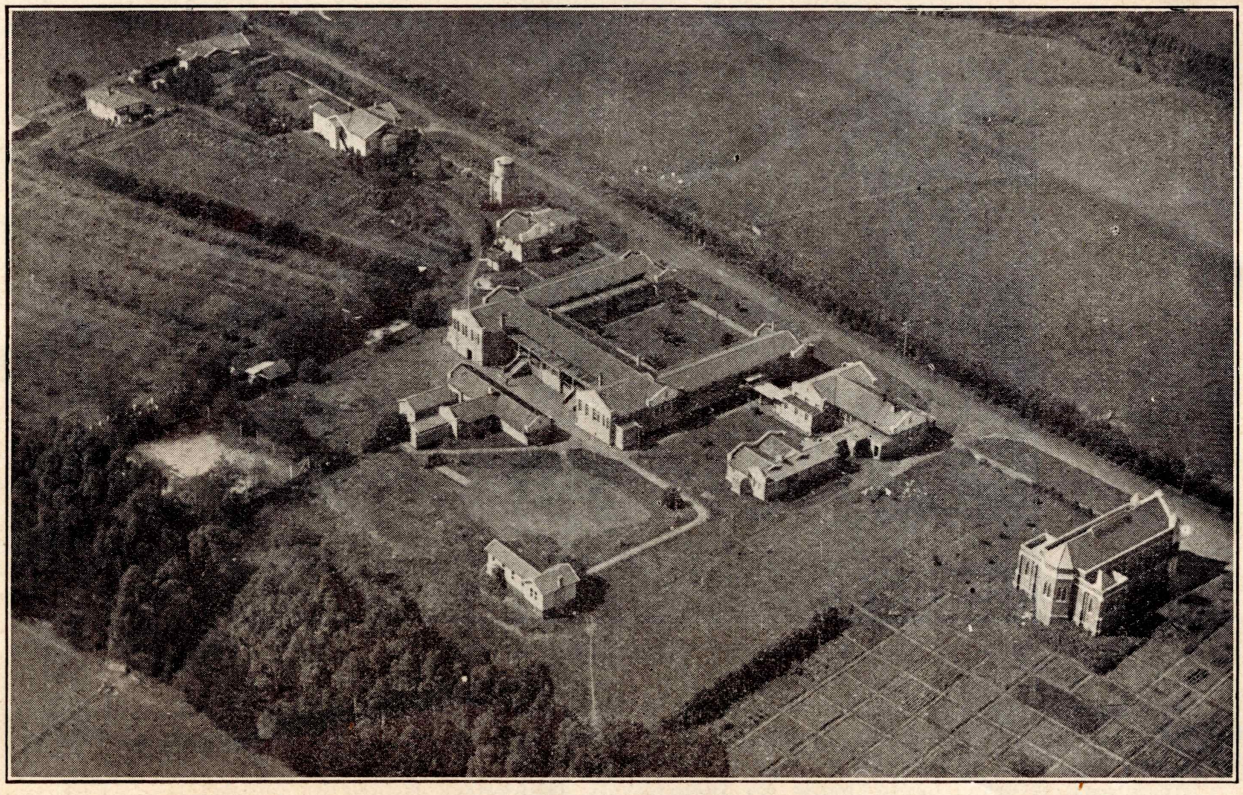
In March, 1844, the Rev. Walter Lawry, Methodist Missionary, arrived in Auckland, and in May of the same year he organised a public meeting of those interested in the education of Maori children. As a result of this meeting, Governor Fitzroy, on October 7th, made a grant of 6¾ acres of land, and early in the following year the Governor opened the first Methodist School in New Zealand on the site where Trinity Theological College now stands. The first headmaster was the Rev. Thomas Buddle, and his assistant was H. H. Lawry, a brother of the founder.

A further grant of 192 acres of land at Three Kings was made by Governor Fitzroy in April, 1845, and three years later Governor Gray, whose help had greatly furthered the enterprise, laid the foundation stone of a large school building. The Rev. Alexander Reid was brought out from England to be the first Principal of the new school, and held the position for ten years. His successors were the Revs. T. Buddle, T. Stannard, H. H. Lawry, and J. Wallis.

Under Governors Gray and Wynyard, additional grants of about 600 acres of land, mostly in the Mount Roskill and Mount Albert districts, were made, and the work of the school prospered until on the outbreak of the Maori Wars a total of 130 students were in residence. The school was closed during the wars, and was re-opened under the principalship of the Rev. T. Buddle on February 11th, 1876. The scope of the College was now enlarged. and it absorbed "Wesley College," which had been established in 1850, in Upper Queen Street, as a school for the children of Methodist Missionaries. The Rev. J. H. Fletcher had been the first Principal of the old Wesley College, which, after a period of marked prosperity, had gradually declined until, during the Maori Wars, it was closed. From this time the original institution at Three Kings was known as "Wesley College Three Kings."

The year 1895 saw the appointment of the Rev. J. H. Simmonds as Principal, and for the next 28 years the direction of the school remained in his capable hands. The establishment of the present College at Paerata was largely due to Mr. Simmonds' vision and energy. In January, 1924, when the first block of buildings at Paerata had been completed, Mr. Simmonds retired, and Mr. R. C. Clark, M.A., Dip.Ed., the present Principal, was appointed.

At present Paerata College has accommodation for 110 boys, who are drawn, according to the policy of both early Missionaries and Governors, from both Maori and Pakeha races. Students are taken through the accepted school courses and are prepared for the usual examinations, although special emphasis is laid on agriculture. The College farm consists of about 700 acres of land, of



PAERATA COLLEGE.

which 400 are used for dairying, pedigree Jersey and Friesian herds being carried, and about 200 are devoted to sheep farming with flock, stud Southdown and Ryeland sheep. Sections are also set aside for poultry, orchard and market garden agriculture.

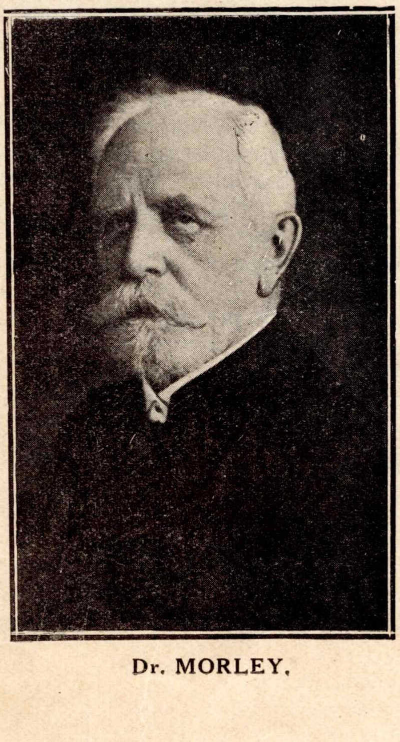
These important developments give material reality to the vision of the pioneers who, from 1840, sought the establishment of a school with definite agricultural and technical bias, which should train side by side boys of the Maori and European races.

The Connexional Office, Christchurch.

The Conference of 1892 resolved to create the office of Connexional Secretary, and the following year Rev. William Morley was appointed. He was to act as secretary and treasurer of the Church Building and Loan Fund, and as organising secretary of Home Missions. He was also directed to give attention to the spiritual needs of growing and neglected areas, to co-operate with the trustees of various Connexional properties, and to take steps to conserve and extend the interests of the Church in New Zealand. Dr. Morley held the office for nine years. When he was transferred to Victoria in 1902, the total funds administered in the Connexional Office, including the Loan Fund and the Fire Insurance Fund, amounted to £11,179.

The Rev. Henry Bull served as Connexional Secretary for nine years, and at his retirement in 1911 the funds administered aggregated £15,769. The Rev. Samuel Lawry filled the office for sixteen years. During his term, the work of the office was increased by the transfer to it of the Supernumerary Fund, the "Methodist Times" management, and by the formation of Retiring Funds for home missionaries and deaconesses.

When Mr. Lawry relinquished office in 1927, the total funds administered in the office had grown to £189,319. The efforts of the Connexional Secretary necessarily became more localised, and he ceased to act as an agent of the Home Mission Department.



Dr. MORLEY.

The Rev. M. A. Rugby Pratt became Connexional Secretary in 1927, and still holds office. During his term the Home Acquirement Fund has been inaugurated, a General Purposes Trust Board has been incorporated, and a Church Sites Fund has been established. The business of the office has continued to grow, and in 1939 the funds administered in the office total £276,739.

The Church Building and Loan Fund established by the Conference of 1883 now has assets amounting to £24,044. The Fire Insurance Department, launched in 1899 without capital, has assets totalling £33,989 and arranges insurances aggregating £843,512. The Supernumerary Fund, which has been administered in New Zealand since 1913, administers assets valued at £189,347. The Home Acquirement Fund, which was started in 1928, has to the credit of contributors a sum of £11,360. Figures need not be given for the smaller funds. The office also administers various departments which do not handle funds, and these are constantly growing.

Methodism is a Connexion, and the Connexional Office deals with needs and responsibilities affecting the Church as a whole. The Connexional Secretary is the authorised representative of the Church by statutory enactment. He also serves as General Secretary of Church Property, Custodian of Deeds, Custodian of Early Church Records, Business Manager of the "Methodist Times," and as secretary and managing treasurer of the Church Building and Loan Fund, the Sites Fund, the Connexional Fire Insurance Fund, the Supernumerary Fund, the Benevolent Fund, the General Purposes Trust Board, the Home Acquirement Fund, the Home Missionaries' Retiring Fund, and the Deaconesses' Retiring Fund. With all this work there are associated various committees and boards, three of which are incorporated under Statute.

The Connexional Office is not merely a business department, but serves to generate spiritual impulses right through the Connexion and to foster the work of God in all parts of the Dominion. In material matters, various Connexional causes have benefited in recent years by grants from the Fire Insurance Fund, aggregating £16,501. Of this total a sum of £12,211 has been distributed since 1927.

CONNEXIONAL LITERATURE:

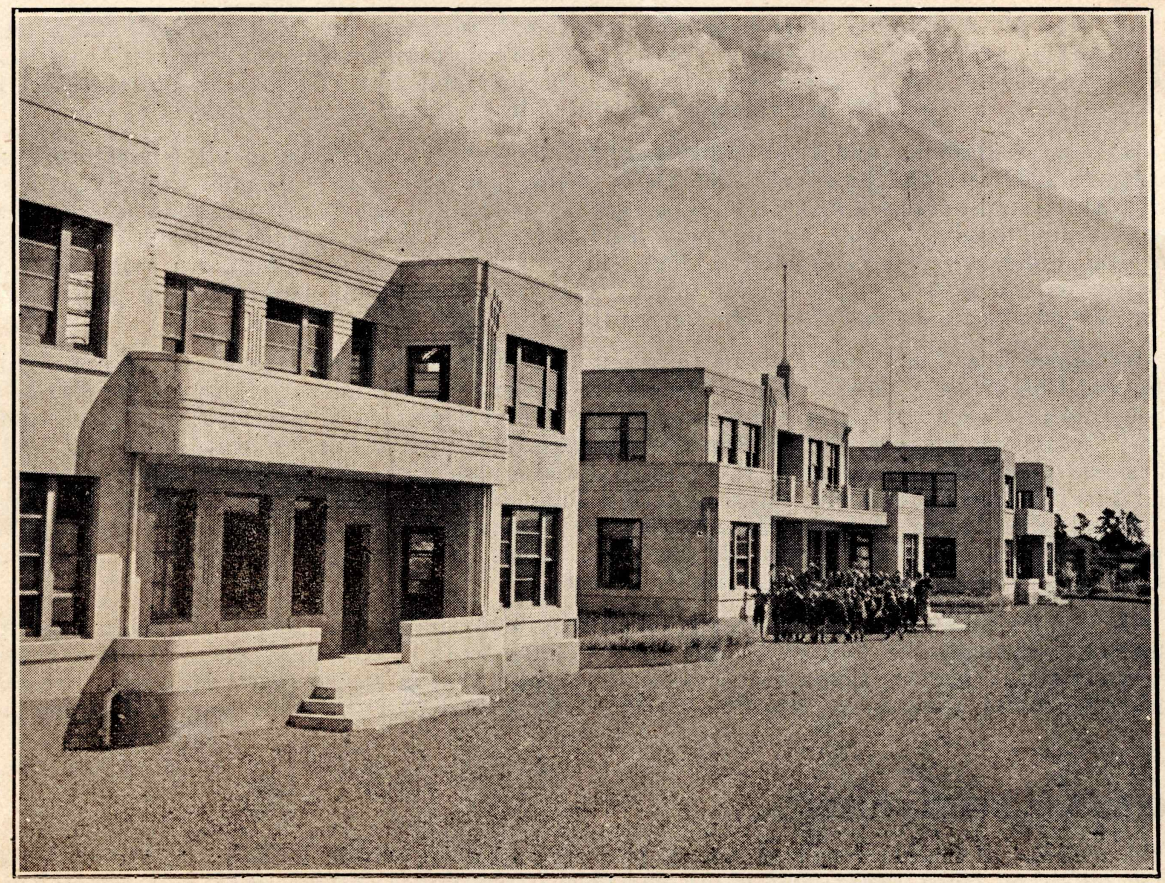
As a means of maintaining connexional interest and unity within Methodism, a church paper has been published since 1870. This paper has been issued under various titles, and is now known as "The Methodist Times." It is published fortnightly, and has a large circulation in Methodist circles. "The Methodist Times" is at present under the capable editorship of the Rev. H. E. Bellhouse, and is an invaluable medium for the dissemination of inspirational articles and circuit news, and for the interchange of opinions on a wide variety of subjects.

The Bible Class Movements publish, in co-operation, "The Link," which is issued monthly in the interests of Methodist Youth. The Overseas Mission Department maintains adult interest in its work through the medium of "The Open Door," and appeals to the children with the "Lotu."

Children's Homes.

Methodist recognition of the need for establishing Children's Homes dates back to 1899 when, out of a Commemoration Fund, inaugurated to mark the turn of the century, a modest £400 was set aside as the nucleus of an Orphanage Fund. The Fund accumulated over the years, and with a bequest from Mrs. Knox of £500 specially earmarked for an Auckland Orphanage, reached a total of £1,343 in 1912 when Conference set up a committee in Christchurch to implement its orphanage policy. While this committee was actively engaged in collecting funds to establish the South Island Orphanage at Papanui, the first Methodist Orphanage came into being in Auckland. Mr. A. C. Caughey and his sister, Mrs. W. H. Smith (later Mrs. Caughey Preston), made a generous gift of a property in Mount Albert, in memory of their mother. This consisted of an 18-roomed residence with 2¾ acres of ground, to which Mr. Caughey added another 2 acres. This generous donor gave another £500 in cash and further promised £100 annually for the maintenance of the work. These gifts, together with the Knox Bequest and the services of a strong group of Methodist workers, enabled the necessary alterations and extensions to be made to the residence, and on December 20th, 1913, "Wesley Home" was opened.

Meanwhile the Christchurch Committee continued its efforts, and early in 1914 a property in Papanui, comprising a fine house of 14 rooms and 5 acres of land—a complete block—was purchased for £2,750. Necessary alterations were made to provide accommodation for 30 children, and the South Island Orphanage was opened on Saturday, April 25th, 1914.



SOUTH ISLAND METHODIST ORPHANAGE AND CHILDREN'S HOME.

The next Methodist Orphanage to be opened was the Masterton Children's Home. The funds for this project were made available by the Methodist Educational Trust, which administered lands situated in Wellington, and set aside for the benefit of orphan children when Sir George Grey was Governor of the Colony. Acting under authority of an Act of Parliament passed in 1916, the Trustees purchased about 14 acres of land in Masterton, and proceeded to erect a fine building in ferro-concrete, which proved capable of accommodating 40 children.

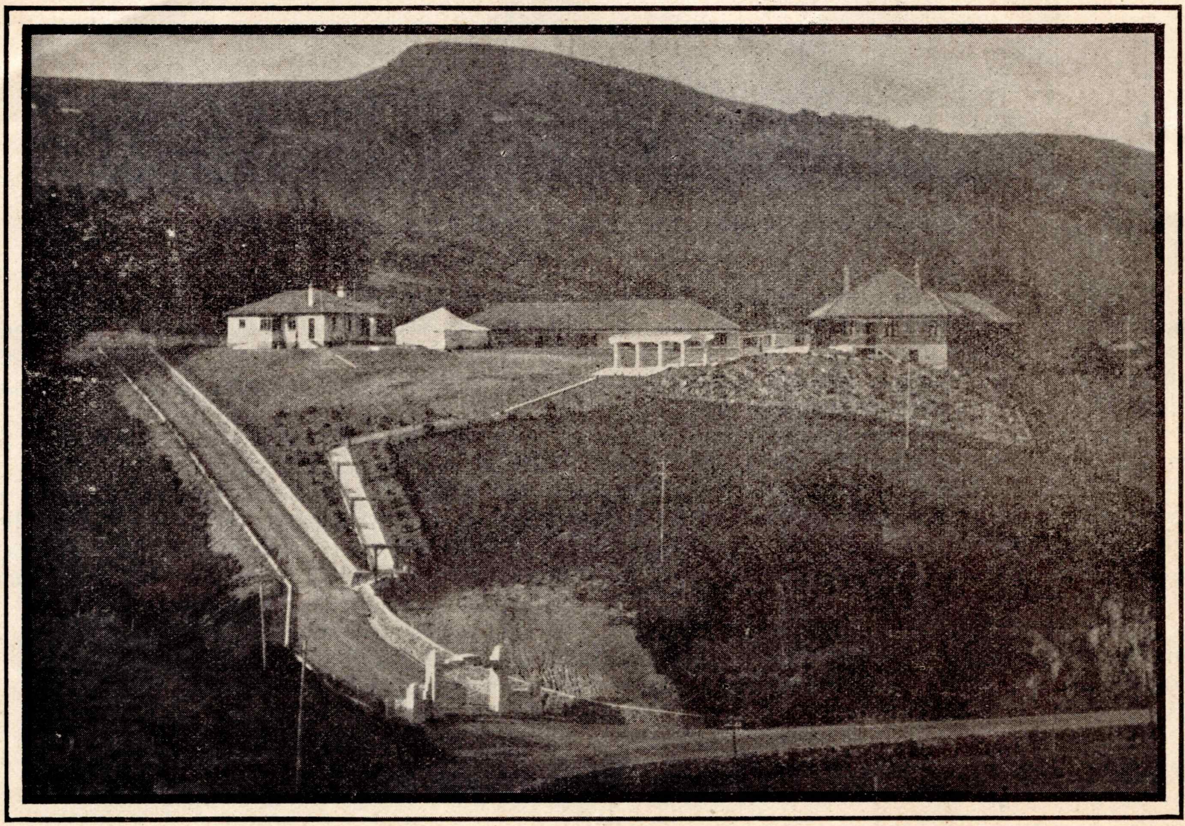
As the years passed, "Wesley Home," Auckland, proved too small to cope with the growing need for accommodation, and largely through the generous gifts of Mr. and Mrs. W. P. Winstone and subscriptions from Protestant citizens, an additional property, known as "Hill Front," was purchased, and on September 9th, 1922, "Epworth Home" was opened.

In 1924, with accommodation still proving insufficient in Auckland, a large residence with 4 acres of ground in Buckland Road, Epsom, was acquired. In this enterprise once again the great generosity of Mr. A. C. Caughey was a decisive factor. Extensive alterations to the residence yielded a Home suitable to accommodate 40 children and staff. By 1926 the three Homes in Auckland were full—a total of 127 children. There followed a period of consolidation, and this, together with a decline in the numbers seeking admission, led, ultimately, to the closing of "Epworth Home."

In Christchurch the need for a new Home became increasingly evident, and in 1930 plans for a new building were prepared. The actual construction was put in hand in August, 1933, and on November 10th foundation stones were laid. The new Home, which cost £26,860, was opened free of debt in 1934. Ideally situated and fully equipped, the new South Island Methodist Orphanage and Children's Home was catering, at the close of 1938, for 59 children.

Reconstruction work is under consideration in Auckland, and the Board has lately acquired a new site of some 10½ acres at Winstone Park, Mt. Roskill, at a cost of approximately £2,000. Plans are being prepared for a group of cottage homes instead of the usual large institutional premises, this being in line with the latest developments in Children's Home administration. This work is expected to be commenced in 1940.

Many hundreds of little children have passed through our Homes. With tragedy and want thus early haunting their lives, they have been welcomed by kindly hands and hearts. They have been cared for physically and spiritually in the atmosphere of genuine home life, and they have gone out to take their place in the world as exemplary and happy citizens.



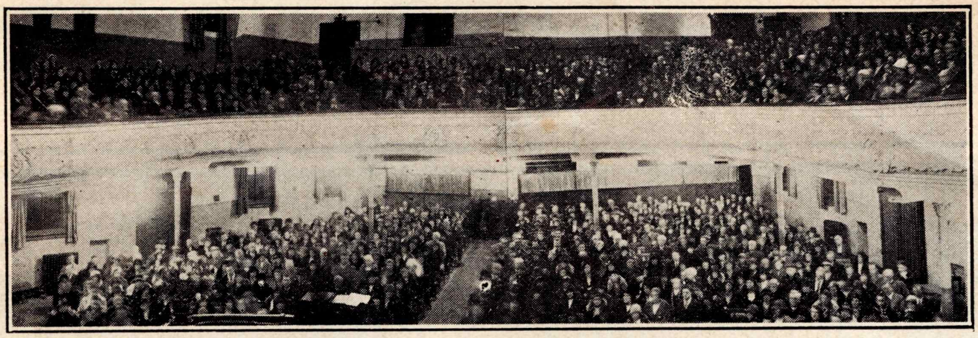
CENTRAL MISSION REST HOME AND EVENTIDE SETTLEMENT, DUNEDIN.

City Missions.

City life, with its sharp economic divisions, developed early in the history of New Zealand. In 1866 the condition of the poor and needy in the Freeman's Bay area caused deep concern in Auckland. An adventurous body of Methodist laymen commenced work in what was known as the Helping Hand Mission. This worthy enterprise was maintained by voluntary lay helpers until in 1895 the Rev. W. A. Sinclair was appointed Missioner.

In Dunedin, Mission Work was pioneered by the Rev. William Ready, who began his work in April, 1890, in the open air, quite close to the present site of the Mission in the Octagon. It was not long before the largest halls available were inadequate to accommodate Mr. Ready's congregations.

From these beginnings sprang the highly organised and spiritually effective Missions situated in Airedale Street, Auckland, and The Octagon, Dunedin. First and foremost in the policy of these Missions has been the preaching of the Gospel, and popular evangelistic services are the focus of the work. From this centre numerous youth activities and widely varied pastoral services are maintained. During the depression years the Missions were particularly active in the relief of distress, providing a general community service of incalculable value. Relief work continues to be necessary among aged sufferers and under-nourished children, and while vice and drunkenness continue to wreck homes and to blight human lives, reclamation and adjustment work must be maintained. The Mission offices are thronged with those in need of its kindly ministrations. There is poverty to be relieved and sorrow to be shared; there are problems to be solved, confessions to be heard and marriages to be adjusted; there are medical, dental and legal services to be provided, and to these problems the Missions apply their unstinted labours.



SUNDAY EVENING CONGREGATION, DUNEDIN MISSION.

In the Health Camp scheme both Missions have been prominent. A permanent Health Camp has been built at Campbell's Bay, Auckland, and at Company Bay the Dunedin Mission has erected a Health Home, catering not only for under-nourished children, but also incorporating an Eventide Homes Settlement Scheme, a home for aged women and a rest home for those who need temporary release from the burdens of modern life.

The Maori population of Auckland is served by a Deaconess attached to the Airedale Street Mission, and each Sunday a service is conducted in the Maori language.

In both Auckland and Dunedin the Missions were quick to seize the opportunities of wider service offered by the development of wireless broadcasting, and the Radio Church of the Helping Hand operated with marked success from both centres. With the disappearance of the "B" Stations, the Auckland Mission is now off the air, and the Dunedin Radio Church is reduced to one broadcast per week from Station 4ZD.

The Airedale Street Mission is developing a reconstruction scheme, and the erection of a completely new block of buildings is contemplated. The Octagon Hall, Dunedin, is at present under reconstruction, and the project, involving an outlay of £19,000, will issue in an auditorium of the most modern type.

Youth Department.

Together with sustained efforts to win the outsider for Christ, the Church has ever sought, by careful nurture of young life, to recruit her membership from within. This policy has been maintained in New Zealand Methodism from the time of the first Missionaries. Sunday Schools grew up alongside the adult Church, and throughout the years the problems of childhood and youth have been a special concern of the Church.

The SUNDAY SCHOOL:

In the early stages of development, the Sunday Schools were largely isolated and local units. There was no co-ordinating organisation, and teachers, although facing many common problems and difficulties, had little opportunity for developing a sense of unity or acquiring much-needed inspiration and help.

The first step towards removing this weakness was the production, for use in Sunday Schools, of special Lesson Literature. To-day this literature is produced by specialists. It is based on modern educational principles, is graded to suit all age levels, and is made available to Schools at a comparatively small charge.

The next step aimed at securing a further measure of co-ordination among our Sunday School and Youth Activities by the establishment of the Connexional Sunday School and Young People's Department. This Department was charged with the oversight of all youth work, and its efficiency was increased by the appointment of a General Secretary in 1919, who travelled extensively throughout the Dominion visiting local Churches and fostering all branches of Youth work. The Rev. C. H. Olds, B.A., the first General Secretary, took up his duties in October, 1919, and served until 1921, when the Rev. E. P. Blamires, who continued in office till 1939, succeeded him.

With the passing of the years, it was found that a greater concentration upon Sunday School work was necessary, and to implement this change of policy the Sunday School Executive Council came into being. The General Secretary, now called The Young People's Director, worked under the new Council, spending most of his time with the Sunday Schools.

To meet the need of country children, a Correspondence Sunday School has been maintained with marked success.

BIBLE CLASS MOVEMENTS:

The early Bible Classes, like the early Sunday Schools, were isolated local groups, and to meet a growing need for co-ordination, fellowship and Dominion leadership, the Young Men's and Young Women's Bible Class Movements came into being. With the inauguration of national movements, the Conference, appreciating adolescent needs, granted the bodies the right of self-government, subject to Methodist law. This privilege throughout the years has meant a great deal to the young people and has made it possible for the adventurous spirit of youth to stimulate the whole Church.

The governing body of each movement is Convention (annual or biennial), which appoints a National Executive to administer its policy. With the establishment of the Youth Office in Wellington, the national headquarters were located there also.

The most important activity of the movements, in their efforts to assist local classes and to claim youth for the Kingdom of God, was the appointment of Travelling Secretaries, first made about 1922. These Secretaries made valuable contributions to Bible Class work and enterprise until in 1939, major youth policy changes terminated the offices.

Easter Camps, held throughout the years, have been a source of great inspiration. Many of the ablest and most devoted of the younger ministers made their initial decision to serve God and the Church at these Camps. Originally Easter Camps were planned on a Dominion basis, but the claims of the many were soon recognised, and District Camps have been a major activity of the District Bible Class Unions for the past sixteen years.

An excellent missionary spirit prevails throughout the movements. A considerable part of the financial contributions has been diverted to Home and Overseas Missions. Individual workers on the fields who were graduates of the Bible Classes have been recognised as personal representatives of the movements, and so a vivid emphasis has been laid on missionary activity.

The two movements have demonstrated a fine spirit of co-operation in their joint control of activities, such as Summer and Winter Schools, Leadership Training, and the Bible Class paper, "The Link." The Bible Class Syllabus, originally produced by the movements in co-operation, has now been developed into an interdenominational publication, controlled by a committee representative of our own and similar organisations.

YOUTH DIRECTOR POLICY:

The Youth work of the Church is now under major reconstruction. A new "Youth Director Policy," approved by the Conference of 1939, gathers all youth activity under one organisation.

The National Youth Board, with representation from all youth organisations, is the central executive committee, while District and Local Youth Councils extend the organisation throughout the Connexion. A field staff of three Youth Directors, with headquarters at Auckland, Palmerston North and Christchurch respectively, has been appointed. The main objectives of their work are:—

(1) **Concentration on Child Training:** This involves, largely, the teaching of teachers by systematic contact and practical demonstration in teaching methods.

(2) The development of a virile **Youth Leadership** in every Church.

(3) **Co-ordinated Fellowship** of all sections within the local Church.

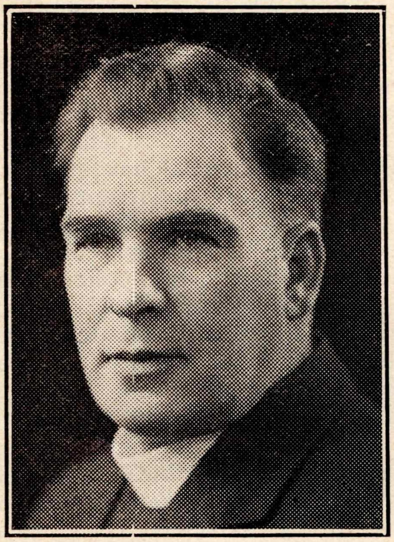
The Youth Department, to-day, is charged with the oversight of a spiritual ministry to about 18,000 Sunday School scholars and 7,000 Bible Class members. The Youth Board aims at creating a family spirit in each Church, and seeks to lead youth through a planned series of spiritual activities into full citizenship in the Kingdom of God.

Challenge.

By the Rev. L. B. NEALE, B.A., F.R.G.S. (President-Elect).

This booklet gives but an epitome of New Zealand Methodism. It will be conceded that neither historical data, statistical tabulations, nor departmental summaries can adequately tell the story of Methodism's contribution to nationhood in New Zealand. Her mission has been many-sided, but probably chief and most valued in the realm of evangelism and socio-political movement.

The new century has ushered in a day vibrant with challenge to Methodism. What technique, what ideology, what policy will she pursue to conserve the heritage of the past and make more effective impact upon succeeding generations? It is difficult to foretell what deeply disintegrating realities will confront her leaders and render more difficult their mission, yet already deep-seated needs are impelling new crusades. To-day, Methodism stands at the open door of her noblest opportunities. In preparation for advance, the church is now training her own leaders in Trinity College, while qualified specialists are directing her youth policy and keeping a watchful eye for potential leaders for specialised branches of Christian service. In recent years the Home Mission Department has distributed large quantities of Christian literature, and by colportage has influenced the spiritual life of many in the backblocks. A committee is investigating the possibilities of religious films in Christian education. An immediate major objective is to erect in Taranaki a Maori Girls' College, and the movement to establish in Christchurch a training school for Christian workers is gaining financial support.



Rev. L. B. NEALE, B.A., F.R.G.S.

The spiritual, educational and medical work of our Overseas Missions is rapidly extending, and is so eminently successful as to challenge our financial resources.

Emerging from a period of cautious commitment and restricted action, the Methodist Church of New Zealand is about to initiate a policy of long-range institutionalism. The new century will see the erection of Methodist Hospitals in the chief centres, superintended and staffed by Methodist doctors and nurses. Institutions for which our fathers scarcely even dared to pray shall arise, chief of which will be cottage homes for aged, frail and crippled couples who, in the eventide of life, will enjoy the ministries and comforts of the Christian Church. Children's homes architecturally designed to cope effectually with the hereditary traits and dispositional tendencies of orphaned and homeless children and to provide environmental stimuli to moral and spiritual training, will be gifted to the church by generous-hearted members. Psychiatric Clinics will be directed by Methodist specialists capable of diagnosing and treating the neuroses which become the origin of moral problems and the focus of mental sepsis.

Methodism in the new century will feel anew the pulse of her founder, and the spirit that actuated the early patriots. She will safeguard sacramental liberties and all that is held dear in national life, thrust aside hearts given to defeatism and compromise, and pilgrimage anew with the Galilean. Methodism greets the tasks of the new century with a cheer, and calls upon her members and adherents to extirpate all bold motions of self-will, to know again the inner glory and meaning of Christ's life and death, and by abiding consecration and deathless abandon to the will of God to destroy every barrier which makes less clear the Divine pathway for men.

LESLIE B. NEALE.

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